



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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J. J. OWEN, EDITOR AND MANAGER,  
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## GEMS OF THOUGHT.

There is nothing so strong or safe in any emergency of life as the simple truth.—*Charles Dickens.*

When any calamity has been suffered, the first thing to be remembered is how much has been escaped.—*Johnson.*

Truth—the open, bold, honest truth—is always the wisest, always the safest, for every one in any and all circumstances.

Give not reins to your inflamed passions; take time and a little delay. Impetuosity manages all things badly.—*Stations.*

When the multitudes applaud you, seriously ask yourself what evil you have done; when they censure you, what good.—*Cotton.*

Keep clear of all personalities in general conversation. Talk of things, objects, and thoughts. The smallest minds occupy themselves with personalities.

As tall trees of the forest are first to be smitten by the storm and shattered by the thunderbolt, so men of advanced thought are the first assailed by the tempests of popular indignation.

True goodness is necessarily active; and for its ultimate, the welfare of others. Passive goodness is but a form of selfishness. Passive goodness is both neutral and negative, and yields but little merit to its possessor.—*H. F. Hughes.*

What were our life with all its rents and seams, Stripped of its purple robes—our waking dreams? The poet's song, the bright romancer's page, The finished shows that cheat us on the stage, Lead all our fancies captive at their will— Three years or threescore, we are children still.—*Holmes.*

Prof. Elisha Gray says that he who wishes to keep abreast with the march of science to-day must leave the college and go to the workshop and into the dark corners of private laboratories, for investigators rarely have time to write; so that text-books are years behind the science itself.

It is in the time of trouble, when some to whom we may have looked for consolation and encouragement, regard us with coldness, and others, perhaps, treat us with hospitality, that the warmth of the friendly heart and the support of the friendly hand acquire increased value, and demand additional gratitude.—*Bishop Mant.*

We mortals, men and women, devour many a disappointment between breakfast and dinner-time; keep back the tears and look a little pale about the lips, and in answer to inquiries say, "Oh, nothing!" Pride helps us; and pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others.—*George Eliot.*

I know that I suffer, yet I am not one of those men who think that God has cursed the earth, and rendered it unfit for man to live in. The fault is in myself. It is plain to be seen that it is a sin to be sick. Our first duty, if diseased, is the restoration of our health, and I deem a healthy, poor man, much nearer to the kingdom of heaven, than a rich, sick one.—*H. F. Hughes.*

## THE PRESENT CRISIS IN SPIRITUALISM.

A Lecture Delivered at Liberal Hall San Bernardino, on Sunday, Dec. 2, 1888, by Mrs. Ella Wilson.

[Forwarded for publication by request.]

Every cause seems to have something analogous to the ebb and flow, and also to the turning of the tide; or, in other words, a crisis in its affairs. Just now it is thought by many that the cause of Spiritualism is passing through a crisis in its onward movement, and many are feeling anxious, and some even discouraged, at its present prospects. What seems to have been a simultaneous attack of the pulpit and the press, but which was doubtless inaugurated by the sensational Talmage, of Brooklyn, N. Y., and followed by many others anxious for a share of the notoriety of the discussion of the question, with a portion of the secular press coming in as a sort of echo, together with defection in our own ranks,—all these have cast a gloom over the minds of many Spiritualists, and they seem to feel that our beloved cause is in great danger, or, at least, is passing through a crisis in its history.

The Margaret Fox-Kane episode has created something more than a passing ripple, and some of the secular papers have been pleased to announce that Spiritualism has received its "death-blow." But, as has been said by some of our spiritual journals, Spiritualism is able to bear a good many such "death-blows" and still survive, for it is founded upon Truth, which has the eternal years of God for hers. It would not be very easy, in fact, it would be utterly impossible for one who has for forty years given evidence of spirit return, to turn around and destroy the whole great system that has been built up during that time. Those so-called "toe-joint" raps have been duplicated and reduplicated, again and again, by mediums nearly all over the world. I have heard them in the presence of Mrs. Ada Foye, in a large church, when they sounded upon the wall, several feet behind where the medium was sitting, echoing loud and clear all through the building. I heard her say to the spirits (turning to look over her shoulder as she did so), "Don't rap on the wall; rap on the table." But the spirits probably saw best what would be convincing to skeptics in the audience, and they continued to rap on the wall, far beyond the reach of her toes, (I don't suppose toe-joints have ventriloquist powers), three times for "yes," once for "no," and twice for "doubtful," answering questions correctly concerning the names, ages, and manner of death, of people of whom Mrs. Foye could have known absolutely nothing. After the services at the church a company of us spent the night in the same house, and gathering around a table where some of the company partook of a little collation before retiring, the raps began to come upon the table, and then one and then another asked questions, and had them correctly answered. But, lo! in the midst of the questions and answers, there came, apparently, right from the center of the table, the rat-tat-tat of the reveille or morning-drum beat. One and another asked if it were such and such an one, but the answer would always be "no." Then, a gentleman who had been standing a little back, called the name of a fellow-soldier who had been a member of the regiment band, and the answer came, "Yes," immediately followed by the familiar rat-tat-tat again. The gentleman then explained that he had mentally asked if his old comrade was present, expecting that the usual three raps for "yes" would be given, if he was there to give them. But instead, came the familiar tattoo of the reveille, carrying with it a far better test than the usual signal alone could have done. Here was evidence that the medium could not have been working the "toe-joint" dodge in answer to a question which she had not heard given.

It is said of Mrs. Kane's late *expose* that she stood in her stocking-feet upon a small box on the platform of a theatre, and while standing, apparently, perfectly motionless, the raps were heard all over the theatre. Then she stepped down into the audience, and, placing her foot on that of some one in the audience, she worked her toes, and explained that that was the way

she had produced the raps. But we are not told that a single rap was produced while she was showing the *modus operandi*.

But even granting that Mrs. Kane had the power to throw discredit upon the phenomenon of spirit-rappings, the proof of spirit return no longer rests solely upon the raps, nor upon any one particular phase of mediumship, for the methods of communication have been multiplying through all these forty years, and no one mode of manifestation is any longer necessary of itself, wholly and solely, to prove a continued existence after the change called death, and the possibility of the spirits of the so-called dead returning to communicate with those who are still in the flesh.

But let us look for a moment at Mrs. Kane's position, and the cause of it. In the first place, physical mediumship of itself, unless delayed in its development until the individual character is well formed, or, otherwise, unless specially guarded and guided by good influences surrounding the medium, seems to be inclined to bring in the lower, more undeveloped influences from the spirit side of life, having a tendency to break down the moral character. And so we are told that through some spirit influence in the hereditary line of the Fox family, two of the three mediumistic sisters became fond of wine and strong drink. In the second place, it is also said that Dr. Kane, before his death, advised his wife to enter the Catholic church for her own protection, and that she did so; and it is thought that through the influence thus brought to bear upon her, she has been induced to turn traitor to the cause which she was one of the instruments to help to inaugurate.

This brings me to a point that I wish to dwell upon for a moment, and that is, not only the moral but the financial support of our instruments in this spirit work. Mediums who are wholly absorbed in their mediumship, and especially those who have been active mediums from childhood, are often incapable of taking care of themselves financially; and in the present state of society, where often the weakest goes to the wall, mediums often feel very insecure in regard to the future, and the wherewithal to sustain physical life, and, I believe, are often driven by dire necessity, to weaken or fail, who otherwise would have no desire to do so. In the case of Mrs. Kane it was probably poverty, together, perhaps, with disappointment and chagrin at a falling off of patronage brought upon herself by strong drink, that impelled her to take the course she has done. But, poor woman! What ever injury she has done to the cause, she has injured herself far more, and she is really to be pitied.

Some of our speakers and literary workers are also dropping out of our ranks and going back into some of the more liberal churches, due, in all probability, to a lack of support from the spiritualistic ranks. When broken-down mediums, especially the deserving ones, find a certain and sure refuge in a Mediums' Home, together with helpful surroundings when developing as mediums, to prevent the lower classes of influences from getting or holding possession; and when our standard-bearers feel liberated from the threatened fangs of the gaunt wolf of want; then we may reasonably expect that the defection from our ranks may be far less frequent. As it is, I do not see that an apostate Spiritualist should exert any greater influence against Spiritualism than does an apostate from any of the churches, or from any other cause, against the cause from which he has apostatized. And in spite of the inducing causes that I have mentioned, the apostates from our ranks are far less numerous than from those of any other religion or philosophy. Let us remember that all causes have their Judases and their Benedict Arnolds, and that neither of the individuals mentioned, prospered in their apostasy, nor succeeded in thwarting the progress of the cause they had betrayed.

But Spiritualists need to organize for financial reasons, and for the support and protection of their workers, if for no other reason.

Not only have we these desertions from our ranks to bear, but within our ranks there are dissensions over the genuineness of different phases of mediumship, or, rather, over the alleged honesty or dishonesty of mediums of certain phases, and also marked differences of opinion in re-

gard to certain teachings. It is the struggle to reach higher truths, to bring Spiritualism, or its representative on the earth, in the body of its adherents, upon a higher plane of life and thought. The winnowing time has come, and the air is filled with the dust, the chaff, the barbed beards that wound and irritate; and the casual observer might conclude that there was nothing else but chaff, and dust, and noise, and barbed beards. But all the time the solid, golden grains of wheat are falling into the hopper, and when the dust and din have somewhat cleared away, the angel world will be able to measure its treasures of solid worth, separated from the chaff, and purified by the agitation.

During the time of drought and stagnation, driftwood, stranded logs, and debris of all sorts line the banks, and gather in the emptied hollows of the fast drying up river bed. But lo! There is a commotion in the elements. The clouds gather thick and black. The lightnings flash vivid terrors. The thunder mutters ominously, and then, anon, swells into frightful roars, until it would seem almost as though the whole world were on the eve of dissolution. Then the vent comes. The rain pours in torrents over hill and plain, mountain and valley, and the hitherto almost stagnant fountains burst forth and go leaping down the hillsides, meeting and commingling with other leaping torrents, until a mad rush of waters comes in the form of a booming, seething freshet down the river bottom, gathering up, tossing to and fro, and sending downward in furious eddies, swirling masses, the driftwood, the debris, and the stranded logs, until bridges are in danger of being swept away, dams broken, and fences and even dwellings, carried down in a common ruin.

But when the storm is over, the land puts on a smiling, verdant, and purified appearance. The water-courses are full, the fountains no longer dry, and there seems to be a fullness of life, and a beauty everywhere that was not there before the storm.

Before the present outpouring of spirit-forces, there was a comparative stagnation in matters pertaining to the spiritual. The time came, forty years ago, when the spirit-world was enabled to find an open door of systematic communication with the inhabitants of earth. They kept at work enlarging and increasing the avenues of communication. According to reports from spirit-land, they consulted again and again concerning the progress of earth's spiritual development; and we are told that at their last Spiritual Congress, at which there were said to be a number of delegates from other planets more advanced than ours, they decided that the time had come, in the development of our world, when a strong, concentrated effort might be made to spiritualize its inhabitants, and prove to all, the facts of spirit-life and return. Accordingly they tell us that a mighty, magnetic wave of spirit-power is now being sent earthward from the higher spirit-spheres, traversing, in its course, all the lower spheres of the spirit-world, and stirring up the inhabitants thereof, and especially the dark, undeveloped spirits, the stranded souls, who sojourn in our very midst. These see and feel the mighty forces that are coming earthward, and not understanding them nor their purpose they are thrown into consternation, fearing destruction for themselves, and in their blindness, their despair, and often their madness, they are stirred up to unwonted activity, and they resist the oncoming tide of spirit power, and they also affect and influence their counterparts on the earth-plane yet in the form; and a great commotion, a spiritual convulsion, so to speak, is at hand. The flood gates are thrown open, and the freshet, the mountain torrent is sweeping down upon us, bearing the driftwood, the debris, and the stranded logs before it.

But courage, friends! The storm will pass; the elements will become cleared out and purified; and then the bright sunshine of truth will glorify, with brighter, clearer rays, all the hill-tops of the earth-land, and even the valleys between shall catch up and reflect onward the welcome light, and earth shall sing a new song of gladness in the light of a New Dispensation era that shall have dawned upon the world.

But before we shall be able to hail this "sunshine after the storm," there is work for us to do; battles for us to win in defense of the right (howbeit, may they be bloodless ones); efforts to be made to consolidate our ranks, to build up our cause

and to place it upon a higher and better footing. The spirit-world is calling to us, through all this commotion, to purify ourselves; to build up our spiritual natures; to rise above the plane of mediocrity in the spiritual life; to progress beyond the first principles of Spiritualism; and thus get out upon the broad and high tablelands, the sublime altitudes of Spiritualism, where, with "Excelsior" for our motto, and waving its banner to those who are only starting upon the journey, we may be able to beckon them on to greater attainments, to higher, purer, nobler lives than just the mere life of the flesh; and so hasten forward with rapid strides, the Millennium dawn, when "Peace on earth, good will to men," shall be no longer considered as merely a transcendental sentiment, too exalted to be practicable, but when it shall be established as an abiding reality throughout the length and breadth of our world.

Some of our people, seeing only the dark clouds and the warring elements; seeing only the threatened ruin in the crush and swirl of the gathering debris that is coming to the surface and being borne down by the purifying torrents, instead of looking aloft and seeing the angel world, the higher spirit spheres, at the helm, seem to consider that it is an organized battle with all the powers of darkness marshaled against a weak and almost defenseless few; and that that few are called upon to bear their arms, double their fists and stand in a pugilistic attitude of defiance; not understanding that this is only the rout and confusion of a retreating force; and forgetting the maxim so often used in Spiritualism, that "like attracts like," and also begets like, and consequently, that antagonism provokes antagonism in return; while tolerance and a loving spirit awaken those attributes in return also.

We are sometimes told that the present troubles in Spiritualism arise wholly and solely, it would seem (according to some authorities), from church spirits. And we are also told of a mighty organized force of these spirits on the spirit-side, who have for their only object the overthrow of Spiritualism. Where all this force comes from—so much greater and stronger than all other spirit forces—it would be hard to say, unless all the spirits of all the men and women who ever belonged to the Christian, or even the Catholic Church in the earth-life, had gone over to be intolerant and malevolent influences on the other side. Then where comes in the law of progression, which is one of the tenets of Spiritualism, that during all these eighteen hundred years church spirits should only be church spirits still, with all the bigotry and narrow-mindedness that have ever characterized the worst bigots who ever lived? What has become of all the noble qualities of professed Christians, from those who suffered martyrdom for the truth's sake (as they saw it), down to those who have scarcely been known beyond their own humble firesides? We have had evidence of the complete change of base, from a religious standpoint, of many prominent church people. For instance, the principal speaking control of Mrs. P. W. Stephens, who gave such learned and scientific discourses through that humble and uneducated medium, and withal, so full of kindness, tolerance, and general good will, was the spirit of a former Professor of History in a French University, who was beheaded, in the name of Liberty, during the French Revolution, having been both a Royalist and a Catholic. John Wesley, the founder of Methodism, for perhaps his first instrument used an uneducated, humble laborer of one of the rural shires of England, by the name of Wood. This man had a dialect so broad that when talking in his normal state he could hardly be understood by those from the neighboring localities; and yet, under control of John Wesley he talked plainly, and gave excellent discourses on Spiritualism. I might extend the list indefinitely of church spirits who have come back to work through mediums for the cause of Spiritualism.

One of the greatest obstacles in the path of progressive Spiritualism to-day, is the very spirit of bigotry and intolerance that free thinkers have always complained of in regard to the churches. We complain that the churches are narrow and exclusive, as indeed, they are. Then shall we emulate their example by being narrow and exclusive, too? And shall we take this position, too, in the name of Thomas

(Continued on Sixth Page.)



(Written for the Golden Gate.)

## The Law of Cure, as Drawn from the New Electro-Magnetic Science.

BY LAURA A. KANE.

Health is the reciprocal action of all the functions of life. Disease is an unbalanced condition of the battery of the brain, caused, primarily, by receiving into the stomach an over balance of acid or of an alkali; negatively by the destitution of an acid or an alkali in the battery of the stomach and gall of the liver; secondarily, by one system of circulation imbuing a foreign magnetism not harmonious to the constitution of the other two, and which is repelled in the connections leading to the next; or, having entered, causes disintegration, as malaria, contagion and the magnetism of the spirit of intoxicants. Disease is the flower of unbalance and locates itself on some branch, or, becomes generally assimilation and changes results. Paralysis and loss of vitality are not disease but denote vigor withdrawn in nervous prostration and withheld in paralysis. The law of balancing forces, poised by nature is a mathematical science. To cure is to restore; to prevent disturbances from an enemy, is to compel that enemy to become a friend before any disturbance occurs. Forces become unbalanced by unequal drawing or by adding unequal quantities to the different equations of life.

The Law of Cure and of Prevention is very simple and easily applied. It is to recognize in the constitution of the animal kingdom, three divisions of a grand magnetic circuit that loop together, then spring one to the other, just as the forces spring from the air that heaves, or condenses the mercury of the barometer; then enter into each division the virus of that which has caused a disturbance in one, or that which is feared may cause a disturbance, and thereby insure harmony of action by keeping the density of each division on the same plane. If equal quantities be added to both sides of an equation, the value of the equation is not changed. These three divisions are the arterial, the venous and the dry magnetic systems of circulation, which unite to form the great Equation. Starting in the arterial which draws its supply from the energy of the air, breathed in through the mouth, where its blood commences to build, and from vigor extracted from food after its canals are all filled with the proper serum and ovum, drawn from the mother system, and which remain permanently in each system of fluid circulation, as a standard amalgam subject to growth, each division throws a force to the next and receives back a counter flowing of force until the grand circuit is complete in its two divisions of pulsations. These forces fly over electrodes from one system to the other. Between the arterial and the venous systems, these electrodes are the wire-like continuations of the vein channels that form sponges in the soles of the feet and the palms of the hands, and wherever those wire-like threads are found connecting the two. All the glossed surfaces of the body are electrodes, or electrical plates over which force flies to different standards, as the cartilages, bones, sinews, the batteries of generation and the brain battery.

The lungs, heart and brain represent, each, a different standard of magnetic value; and any foreign magnetism entered into either sufficiently strong to heave it, causes a change in its density that prevents its positive force from entering into the next, except through the process of assimilation which causes disintegration that produces heat, cold and an ethereal flowing to the brain, through effervescence in the blood, which gives fullness in the face, anxiety to the eye and plethora of blood in all the small ducts leading off from the larger channels and which are filled by force of the pressure. Any element entered into each division becomes a factor in that division and a recipient of the same force flowing to it. In this way the foe is compelled to lock its forces in harmonious union and no disturbance can exist.

In the old way of prevention by vaccine only the venous circulation was entered, leaving the virus to force its way through to the arterial, through the dry magnetic, provided some acid not congenial did not enter and eliminate it, or throw it into animalcules containing the germs of erysipelas as citric acid and sulphuric ether. All disintegration produces an acid effervescence which eats its way. Pain is the result of two causes, plethora or depletion, and each cause draws inversely from some other to aright it. That which causes pain is the remedy for depletion. It is a law of nature that, what produces an effect in one density will destroy that effect in its opposite density.

The virus of all disease is found in the pus or slime of the diseased part, in the watery excretions caused by it, in the blood of the division in which the disease is found and in the shrieve or waste which is drawn together from the batteries of each division of the system. To the knowledge of this fact, the water doctors owe their success. All virus amalgamizes readily with water containing alumina, or that which is taken from the earth, and with alcohol which acts as a preservative in which to keep stock.

Whatever comes in contact with the mucus membrane of the mouth in quantity sufficient to moisten the tongue is drawn immediately into the arterial circulation.

Whatever comes in contact with the hair filaments that spring above the veins, that net the back of the hand, sufficient to moisten their valves, is drawn through into

connecting valves that open into the venous circulation.

Whatever lubricates the lids of the eyes, the temples and the cap of the skull over the fontanel, is drawn through into the dry magnetic circulation.

This then, is the application of the law of cure to all forms of disease; to wit: Enter its virus into water, or into alcohol, and then into water, take it as a remedy, and bathe the hands and face and the top of the head, or the whole body with it; and the enemy has become a factor in each division, and no further disturbance can occur.

A bad temper denotes disease, in as much as it denotes unequal brain action, caused by the entrance of an uncongenial acid that destroys the harmony of the correlations that lead to reason.

An alkali effervescence becomes an acid accumulation in the third degree; and denotes a returning current that has been rejected, and, returning inversely, assimilates with other rejected forces, and itself, a result of plethora, becomes, therefore, inharmonious and vile, because reduced to a lower grade of magnetism than that sentient in human life. This is the effervescence that follows the use of intoxicating drinks, over acidulation from using sweets refined by an acid, and from oils that the acid of the stomach is not strong enough to dissolve; and this condition may also be imbibed from the atmosphere of uncongenial companions.

All diseases are subject to the action of three sets of laws, either of which will restore equilibrium, and bring the system back to normal action. But the above is most convenient because always present and within the reach of every one. It is the law of correspondences. But the law of prime principles, and the law of magnetic attraction are equally effective.

A boy came to the office one day, trembling with pain from a freshly made gunshot wound. Remembering the law I hastily threw some powder into a glass of water, gave him a drink, then bathed his face and hands and the top of his head, and before the bandage could be applied, the pain had ceased. Does not this bring back the deadly toy pistol, soak a cap in water and cure the wound with it? With this law present, the Persians need no longer cut off the ears of manufacturers who use aniline dyes.

## The Crowning of Roosters.

[Banner of Light.]

The allusion made by the guide of Mrs. Lillie in the lecture given in this paper to the crowing of a rooster in connection with the denial of a fact, is not the first time that event has been mentioned in close relation to Spiritualism.

At the annual session of the American Scientific Association in the Lecture Room of the Smithsonian Institute, Washington, D. C., April, 1854, the distinguished Prof. Hare read to that body an invitation from the Spiritualists of that city for its members to attend a lecture on Spiritualism. During the reading of the paper Prof. Henry entered, and, hearing the word Spiritualism mentioned, interrupted Prof. Hare with this inquiry: "I would be glad to know, Mr. President, if this subject is in order?"

Prof. Hare remarked that whether the subject were in order or not it was hardly in order to interrupt a member of the Convention in that manner before he had finished reading his communication. Prof. Henry replied: "It is a dangerous subject to be introduced into this Convention; it had better be left alone"; and he moved that the invitation be laid on the table, and it was so disposed of. At this same session the Association held a very learned, extended, grave and profound discussion upon the cause of roosters crowing between twelve and one at night. Several very ingenious explanations were given to account for this very wonderful phenomenon, which the American Association for the Promotion of Science regarded as calling for serious investigation, and to which they brought to bear the combined force of their highest energies, while they laid aside, as unworthy of the slightest attention, the accredited proofs of a future life. So much for Science as an agency for the advancement of a knowledge of truth among mankind.

If we can forbear thinking proudly of ourselves, and that it is only God's goodness if we exceed other men in anything; if we heartily desire to do all the good we can to others; if we do cheerfully submit to any affliction, as that which we think best for us because God has laid it upon us; and receive any blessings He vouchsafes to confer upon us, as His own bounty, and very much above our merit, He will bless this temper of ours into that humility which He expects and accepts.—Lord Clarendon.

If people would only act directly on things instead of expecting the morality of their cant phrases to act for them, to feed the hungry, to clothe the naked, to pay their bills, and to save their souls into the bargain, what a vast deal of good would be done, and what an incalculable amount of foolish talk would be spared! But there is a diplomatic spirit abroad in our day, and it is necessary to enter into polite relations with a drowning man before it is possible to pull him out of the water.

Every man has a natural right to do whatever he wills, provided that in the doing thereof he infringes not the equal rights of any other man.

## From The Sun Angel Order of Light.

(Written for the Golden Gate, by Spirit Allie E. Fox, through the mediumship of the Scribe of the Order, Mrs. R. S. Fox.)

All through the length and breadth of the land, human hearts are light at the advent of this, a time of gifts and good wishes. There is a lull in the usual routine of household affairs. The work of the year is suspended, while hearts are filled with planning, and hands with works of love and good will. It is sweet that one month out of every twelve, should be set apart for a time of cheer. That humanity should lay aside the eager desire for gain and pure selfish enjoyment, turning the tide of thought into another channel; that of promoting the happiness of others; and as this is done, an atmosphere of peace and good will is formed, in which the denizens of the higher spheres come gladly, and with their bright inspirations, their happy thoughts have one grand opportunity to whisper their gladness to many a heart, which is closed and barred to their influence for the remainder of the year. Oh! if ye knew, ye earth-loved ones, how we long to enter your homes as of old, that we are interested in these bright, happy days as when we were one of your number, you would open every heart and home, bid us enter, room as we will, and be happy with you one glad day of the year.

Saidie, our blessed mother, has lain aside the work she has inaugurated, to give to her children a holiday chapter, and delegated, as her messenger, Allie, who lovingly obeys her request, glad thus to come near to those she loves, for she loves equally with those of her kin, many members of our heaven-born Order of Light. Dear ones, one and all, you who understand and appreciate Saidie's teachings, many of you has she, you call Allie, met in other scenes, other lives. We have met in gala times, have given to each other happy greetings, and heart-felt good wishes, in other lands, and on occasions of happiness and joy.

Allie will loop back the curtain, time and circumstance hung years ago across the doorway of events, beyond which with those she knows in the better land enjoyed a festive time, which the light of the present brings fresh to the heart and memory. Allie was the only daughter of a refugee, one who had fled with his loved one from the hated power of tyranny, which usurped the land. They had found freedom and home with others upon an island in the sea; and here in their humble home, Allie opened her eyes to the light of a new life experience. My father and mother were soul mates, had sought the valleys of incarnation together, that they might learn better the needed lessons, and glean together from the discipline of this mortal life. Two sons and Allie formed the household. We held not our time of rejoicing at Christmas time, but the anniversary of our parents' wedding day, we never failed to observe. At the time to which Allie turns, she lifts the curtain upon our evening's entertainment. The children planned to surprise the parents with what to us, was a wonderful perfection of beauty, a tree laden with gifts. The idea had come in a vision of the night to my own brain. I dreamed a lovely white-robed messenger came bearing in her hand a tree laden with blooms. The idea fastened itself upon my mind, and on that day, we sought the seaside for shells and pebbles, searched the groves for running vines and blooms, selected our tree, which we removed by the roots, washed these carefully, then stealthily purloining a bucket from the home, set therein our "tree," covering the road with stones; then festooned with vines, hung therein the blooms, interspersing with shining shells, and when complete, we surveyed the work with satisfaction; for we felt the approval of hearts best loved, would give to us our greatest happiness. We placed it where we could hang before it a curtain, and when we were to reveal our treasure, never were hearts more proud and exultant than ours, while the glad, happy faces of our parents, and their smiles of approval were to us the richest gift of all. The heart was engaged in the work. Love filled the measure of our lives; and although we had never heard of the Christ, nor sang the anthem sung by angels on that morn. Yet within our hearts the gladness rested as an anthem yet unsung; and though not the words of the refrain were known to us, yet our glad souls sang: "Peace on Earth, Good Will to Man." The little world we knew was made glad by our simple efforts, for ere night fall, each friend from far and near, had assembled to add their good wishes; and all been made acquainted with the work of the little ones. Allie has looked into many homes with an aching heart.

There are in the land the very rich, who can have all money can buy. Then there are the very poor to whom the sight of that simple tree, so long ago prepared by the hand of Allie and her brothers, would give a ray of gladness now unknown, and we of the better land, as we look through the homes, sigh even while we are glad. Christmas time should come with a tide of plenty into every home. Surely there is sufficient in the land to give each and every child of the father something which will bring happiness once in the year. Children of Light, Saidie and the Band asks of each one, that during the year soon to open its portals before you, you exert your influence to make more

bright the condition of all. Let there be a tide of love and good will flow from heart to heart, put aside every thought of bitterness, cast from you all the shadows of lesser good and more firmly than ever grasp the higher truths and live in their holy influences. There has come to you greater light and knowledge than has come to other hearts in so full measure, see to it that these be used as a blessing to the world, knowing that the light you hold will never wane. Allie has sought earth paths since then, has mingled in the crowds of gay and happy hearts, has also known the trials of poverty made doubly keen by the desire within to express gladness and happiness in outward acts which must be repressed.

And with others she would work upon the hearts of the people until a better state of things is the result. Saidie and the band would not that charity be exercised, as the term is accepted, but would that an era of Right and Justice might dawn upon the world, and then the work of the higher angels might prosper. We would that a selfish desire for gain be swept away. And to the hearts of the brothers and sisters of our Order, Allie makes appeal. Do for one another, giving as you can employment and cheer. Let the Sun Angels' Order of Light in earth-land be, not an almshouse, but a society of equal rights, and if there be any ambition to excel within your hearts, let it be that to excel in spiritual unfoldment, in progress; and angels from the upper courts will fill each heart with their benedictions, while Peace, the white-winged dove, will enter every home in the land. Accept this simple record of long ago with the heart-love of one of the messengers of the Order. Allie comes to many whom she knew and loved in that far away time.

SPIRIT ALLIE E. FOX.

J. B. FAYETTE, President and Corresponding Secretary of The Sun Angels Order of Light.

OSWEGO, N. Y., Dec. 16, 1888.

## "Is Spiritualism Dead?"

Under the above heading *The Boston Daily Globe* of Nov. 16th, contained an editorial so full of honest and rugged justice to the cause of Spiritualism that we here transfer it to our columns entire.

"It is now some weeks since the 'Fox-Kane exposure' of 'spiritualistic phenomena' was made public; long enough for something of its effect to be observed, if it is to have any effect upon Spiritualists themselves. The New York paper which first published the 'exposure' claimed that it would utterly destroy the faith of eight million people. That is the number of people conceded to be believers in the spirit origin of the phenomena, and Spiritualists themselves claim a still larger number of believers. But if the New York paper really expected to shatter the belief of these people, it must be disappointed. The professed Spiritualists do not seem to be greatly ruffled by the 'exposure'; they hold their meetings just the same, and the story of Margaret Fox-Kane and her sister, if it is alluded to at all, is treated with contempt and derision. However convincing this exposure may be to others, it is plain already that it will have no effect whatever on Spiritualists as a body.

"What is the reason of this tenacity of belief on their part? Why does not Spiritualism die out after these repeated exposures? Is it because its honest devotees are willing to be deceived? Because they are blindly prejudiced in favor of their belief and will listen to no evidence against it? Or is it because the 'exposures' have not been conclusive?"

"It must be confessed that the explanation of 'spirit-rappings,' so called, given by Mrs. Fox-Kane, is not as conclusive as might be wished. It would not have attracted any attention if it had come from any other source. But when the woman who, when a little girl, had been a 'medium,' by or through whom the first 'Rochester knockings' were made, declared that the whole thing was caused by a voluntary cracking of her toe-joints, the statement seemed to have value as coming from the 'founder of Spiritualism.' But its value is somewhat weakened by the fact that thousands of people, including many men of good sense, heard the rappings and were unable to suggest any known cause for them. It seems difficult to believe that a child of seven or eight years, by a mere muscular contraction of the joints, could so deceive intelligent people who did not believe that the phenomenon was extra-natural. Moreover, the same or similar phenomena have been repeated since, at many times and in many places.

Not only the many Spiritualists who believe that the rappings had a supernatural cause, but the many 'non-Spiritualists' who attribute them to some as yet undiscovered natural force, may be excused for discrediting the improbable explanation offered by the Fox-Kane woman, particularly when her previous character and impecunious circumstances are taken into account. A few hundred dollars offered by a newspaper for an 'exposure' may have been a great temptation to her to invent an explanation for the curious phenomena which it is probable that she is as much unable to explain as any one else. At any rate, this is the explanation which professed Spiritualists assign for the 'exposure.' Moreover, these and other so-called 'spiritualistic phenomena,' did not originate in the Fox household, but

are, as Gerald Massey showed in his lecture in this city last Sunday, very ancient. It seems to be settled that Spiritualism, as a 'belief of eight million people,' will not be killed, as the New York paper expected, by Margaret Fox-Kane's bird exposure."

## The Colonel's Belief.

(R. G. Ingersoll.)

"I believe in the gospel of intelligence. That is the only lever capable of raising mankind. I believe in the gospel of intelligence; in the gospel of education. The school-house is my cathedral; the universe is my Bible. Intelligence must rule triumphant. Humanity is the grand religion. And no God can put a man into a hell in another world who has made a little heaven in this. God cannot make miserable a man who has made somebody else happy. God cannot hate anybody who is capable of loving his neighbor. So I believe in this great gospel of generosity.

"Ah! but they say it won't do. You must believe. I say no. My gospel of health will prolong life; my gospel of intelligence, my gospel of loving, my gospel of good-fellowship will cover the world with happy homes. My doctrine will put carpets upon your floors, pictures upon your walls. My doctrine will put books upon your shelves, ideas in your mind. My doctrine will relieve the world of the abnormal monsters born of the ignorance of superstition. My doctrine will give us health, wealth, and happiness. That is what I want. That is what I believe in.

"I believe in the gospel of cheerfulness; the gospel of good nature; in the gospel of good health. Let us pay some attention to our bodies; take care of our bodies, and our souls will take care of themselves."

Consider woman, therefore, as the partner and companion, not merely of your joys and sorrows, but of your thoughts, your aspirations, your studies, and your endeavors after social amelioration. Consider her your equal in your civil and political life. Be ye the two human wings that lift the soul toward the Ideal we are destined to attain.—Massini.

Is it not wonderful that base desires should so extinguish in men the sense of their own excellence as to make them willing that their souls should be like the souls of beasts, mortal and corruptible with their bodies?—Hooker.

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# The Fox Confession: or, "This is the Time to Try Men's Souls."

(Emma Harding's Written in "The Two Worlds.")

Such was said to be the patriotic utterance of the noble Abraham Lincoln, in the darkest hour of trial that assailed the liberties of the nation for which he lived, labored, and died. And such is the crisis through which, at some period or other of desperate emergency, every reformer must pass who goes forth to do battle with ancient wrong, or bid defiance to the serried ranks of public opinion.

To the English Spiritualist, whose faith has been, in a measure, accreted by a drift from other countries, and whose national characteristics protect him from that hasty enthusiasm that too often ends in collapse, the present aspect of Spiritualism may be more fraught with lessons of instruction than agitated by fears of the ultimate results of any trial to which that faith can be subjected. It is otherwise with "the cause" in America. For the first twenty years of the spiritual movement all the leading actors in that mighty drama turned to Hydesville, New York, with something of that spirit of devotion experienced by the Moslems towards Mecca. For twenty years no names were so dear to those who had found in Spiritualism the true light of immortality, as those of the two children, whose artless prattle with the invisible knocker at Hydesville, gave the clue to the telegraphic communication which now exists between spirits and mortals.

In 1875, twenty-two years after the first method of signalling with spirits by raps had been established, there was probably not one Spiritualist in America who would not have cheerfully made any sacrifice to benefit those children.

The choicest gifts, the most liberal fees, the most distinguished honors were conferred upon them, and that, notwithstanding the fact that many other phases of mediumship were constantly arising that threw those of the Fox sisters into the shade. Directly following upon the Hydesville manifestations, mediums for healing, physical force demonstrations of astounding power; fire tests, levitations, trances, speaking with new tongues, writings, drawings, paintings, music and many other marvelous phases of spirit-power were developed in hundreds of instances. And all these, spreading as they did over the world, seemed by comparison with the Fox sisters' rapping tests of names, ages, and dates, like the pealing eloquence of a Demosthenes against the lisping utterances of an infant.

Despite of all this, a grateful people—wakening up from the long night of spiritual darkness into the noontide glory of a religion of facts—ever cherished the records of their religious infancy, with a devotion which no glories of its intellectual manhood could dim.

"I would have sold the coat off my back, or the shoes from my feet, to help those Fox girls," writes a noble old veteran Spiritualist to the Editor, and this was the sense in which the early telegraphists were esteemed, cherished, and almost worshipped.

The night of the first spirit circle at Hydesville has been held sacred as an anniversary, and the words by which one of the children playfully evoked the invisible rapper's power to see and hear, have become familiar in every household. Twenty years having elapsed, a change came over the spirit of the scene. The elder of the two once renowned children became a bad, dissipated woman. Under the influence of the Roman Catholic religion she had espoused, she enacted an episode in the house of a well-known New York Spiritualist, as disgraceful to the woman as infamous to the Holy Father to whom she entrusted the charge of her soul. Forgiven by her too compassionate supporters, her derelictions were placed to the account of her all too accommodating religion, and because she had been one of the "Rochester knockers," her crime was forgiven but not forgotten. When the good mother of these women passed from earth, the unhappy younger sister, under the influence of the more crafty Catholic elder, joined forces, and both commenced and continued lives of infamy and degradation, that it would soil these pages to describe. But pity, forbearance, and secret aid were not the weapons by which the sworn enemies of the mighty and powerful movement, known as "Spiritualism," could hope to destroy it. Founding upon the too foolish and sentimental attachment which the American Spiritualists still manifested towards the degraded "Fox girls," a party of crafty enemies, whose denomination and purpose is an open secret to everyone connected with the American movement, have planned a fresh blow, and on which the Jesuitical conspirators reckoned as being the most ruinous that could befall Spiritualism. The wretched women themselves, knowing that they never could sink lower than they now are, burning for revenge on the relations that were at last obliged to disown them, and glad to cast themselves into the arms of any power that would uphold them, now that name, fame, and womanhood have failed, at once caught at the bait held out to them, supported by a venal press and any number of Holy Fathers and Holy Mothers in the background, and they actually appeared in public and read a confession which proclaimed them frauds and life-long impostors.

That this disgraceful and humiliating scene was got up expressly with the idea that it would crush and annihilate Spiritualism, the immense glee with which the American press recount, and the pulpits enlarge upon it, sufficiently proves. How soon the unhappy dupes, and the conspirators who have goaded them on, will wake up to the consciousness that Spiritualism and its immense array of witnesses have long since drifted away from them; and all through its vast and serried ranks retained only the phantom presentment of two little children long since dead, and holding no relationship to the degraded wrecks that bear their names, it is needless to enquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war-dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual meetings are going on, the genuine mediums are multiplying their tests of spirit presence; the lyceums are singing and reciting with redoubled spirit, and all true well-wishers to the cause of Spiritualism are rejoicing that a long-festering canker is removed from their midst, and a fresh and powerful impulse has been given to renewed investigation.

On the Editor's own account she has a brief statement to make concerning this event. For nearly thirty years she has personally and unceasingly investigated Spiritualism, and held intercourse with the most prominent Spiritualists in America and many other countries. On the Editor's table lie, at this moment, three of the first pamphlets that were ever published, claiming to give graphic accounts of the Hydesville disturbances. They were printed in 1851, nearly three years after the first knockings, and contain the sworn testimony of the mother and father of the Fox girls, besides that of scores of witnesses. Partly from these and other early works published, but more especially from a personal knowledge of all the parties concerned, the Editor hereby affirms that nearly every statement made in the so-called confession of Margaret Fox, as reported in the Chicago Herald of October 24th, and other American papers, is false from beginning to end. One or two specimens of these barefaced untruths is all we care to give.

This wretched woman states herself to have been eight years old, and her sister six, at the time of the Rochester knockings. Both the mother and father of these girls, in their published statements, again and again repeat that Margaret was fifteen, and Kate twelve year of age, at the time of the knockings. The confession of the woman Margaret is to the effect that the sounds were from the first originated and wholly produced by her and her sister snapping their toe and finger joints. The history of the house, as detailed by Capron, Lewis, Campbell, and several others writing in 1849-50, shows that knockings and other disturbances of a supernatural character took place in that house when inhabited by Mr. Weekman some months prior to the residence of the Foxes there. The sworn testimony of at least a dozen of the persons who first talked with and questioned the knocker at Hydesville is, that these conversations and questionings took place in many instances when the whole of the Fox family were sent out of the house.

Again: the declaration of this woman would at least render it necessary, if sounds were produced by the persons of the Fox sisters, that their will should be in operation to create the sounds and give the messages. Mrs. Col. Kase, of Philadelphia, and numerous other ladies who have sheltered and taken these wretched women into their houses in states of helpless inebriety, can do and testify that on these occasions loud rappings have surrounded their unconscious forms, and when questioned, they have proved to be given by the father and mother of the degraded beings, and spelled out pathetic messages imploring pity and protection for their lost children. And these are but small items of the *per contra* to the shameful confession put into the mouths of these women, only some evidences of the folly and infatuation which has urged them on to their last act of self-abasement.

As for Spiritualism, we can only feel thankful for any and every act in the great drama that will help to bring its realities to the tribunal of proof—clear its pure garments from the soil of infamy and imposture, and challenge investigation into the corner-stone upon which the temple of the faith stands. Once more we may cry to every Spiritualist that these lines may reach "this is the time to try men's souls!" Are you afraid that the soil of others guilt may stain you? Is there there aught in your life, faith, or dealings with the cause that cannot bear the light? Then and then only have you reason for faltering and shrinking back in the day of trial. Retreat if you will!—the sooner the better!—the cause needs you not, and God and angels will take care of their own. If you know and feel that this thing is of God; that the good, the true, the mighty of all ages are at the helm, and that a spirit captain, pilot, and crew, are sailing the noble ship Spiritualism, and guiding here into her heaven-appointed port, then can you afford to say, "I will never give up the ship! and though I may stand alone and forsaken of my fellow-men, I will trust in God and the right, and proclaim the truth of Spiritualism with my last breath on earth, and my first in the land of the hereafter."

The progress from deepest ignorance to highest enlightenment, is a progress from entire unconsciousness of law to the conviction that law is universal and inevitable.—*Spencer.*

"GENTLEMEN," said an indignant passenger on a South-Side cable car yesterday, "will none of you get up and give this old lady a seat?" "I'll thank you, sir," snapped the lady, "to attend to your own affairs. I am not as old as you are by twenty years, if I'm any judge of a person's age." The indignant passenger got off at the next crossing.—*Chicago Tribune.*

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SATURDAY, JANUARY 5, 1889.

## EDITORIAL FRAGMENTS.

Physical mediumship is quite as important a factor in the conversion of the world to Spiritualism as are the higher spiritual phases, in fact, with many skeptical persons more so. They must see and hear, and have their physical senses convinced before they are prepared to accept higher spiritual truths. It will not do for the head to say to the feet, "I have no use for you," nor for the heart to say to the stomach, "I can get along without you." All phases are parts of one grand system of facts with an underlying philosophy binding all into a perfect whole. We should encourage and honor all mediumship, and thankfully welcome the truth from whatsoever source it may come.

Now that mediumship has been developed in so many homes and is so readily acquired by nearly all who earnestly seek for it, we are no longer obliged to accept spirit manifestations from persons of questionable integrity or morality. If we demand honesty and uprightness of life in our mediums, we shall surely have it, and no others should receive encouragement in Spiritual work. How often have we heard it said of mediumistic persons, "They are good mediums, but when they are unable to produce genuine manifestations they will practice deception and help out the spirits." We should cease encouraging that class of mediums. They do the cause incalculable harm, bringing reproach upon all mediumship in the minds of all honest doubters.

The spiritual life of the world is in no danger from infidelity or atheism. There would be just as much Christ in the world—that is, the Christ spirit—if there were a hundred Ingersolls where there is now but one. In fact, there is no broader humanity taught, no better lessons of brotherly love and duty than those taught by Ingersoll himself. Belief is in no sense essential to goodness. Indeed, the history of the Church abundantly shows that belief has been the basis of wrongs and wickedness untold. There is no goodness that is not of God, and goodness is the common property of mankind. There are but few hearts in which the Christ spirit reigns more supremely than in the heart of Robert G. Ingersoll. The church will yet come to accept the grand truth that he is the truest disciple of Christ who best loves his fellow men.

How short is mortal sight? How narrow the range of human judgment? No doubt it will be made apparent to every intelligent being sometime, that the niche he occupies in the universe is just the one for which he is best fitted, and for which he was especially created. This brings us to a recognition of the truth, that in a certain sense, "Whatever is, is right." If it were not so, then wrong is an elemental factor in creation, which cannot wisely be conceded. We come, in the process of intellectual unfoldment, to realize that many things that once seemed wrong to us now appear to be right. It was seemingly a cruel wrong, the betrayal and crucifixion of Jesus, but where would Christianity have been without such betrayal and crucifixion? If there were no sin in the world, what virtue would there be in overcoming evil with good, and where would be the inducement to a noble life?

A new year dawns upon the world. Brings it no lesson to humanity, no suggestion of spiritual help, or unfoldment? What argosies of soul-treasure has the year just closed brought to you, dear reader? Have you profited by its lessons, become wiser through its experiences? Has it broadened your nature, made you more liberal and kind, and exalted your views of life? Are you "nearer the Father's house," in its higher spiritual sense, than you "ever were before," or than you were one year ago? If yea, then the new year will open to you radiant with hope and rich with spiritual possibilities. The new year should mean something more to us all than a mere boundary line of time. It should remind us that our days are rapidly gliding away, and that what we do in this earth experience must be done quickly, for "to-morrow we die," or pass on to other scenes and experiences in the great drama of existence.

Scatter the seeds of truth wherever the fallow ground of the spirit is ready to receive them, but nowhere else. There is no sort of use in thrusting our facts or philosophy upon people who will meet you with ignorant ridicule and abuse. They are "wedded to their idols." Time and circumstance are necessary to prepare their hearts for the good news, for the glorious gospel of intercommunion of the two worlds, and the beautiful lessons of love and duty that come to us from the higher planes of spirit life. Be patient, it will all come around right in due time.

Children need to be educated in spiritual knowledge and to grow into an understanding of our phenomenal facts. To such children the manifestations of spirit intelligence or power have no terror; but they learn to enjoy them, and take delight in communing with their spirit friends. A little four-year-old mediumistic boy on being put to bed in a room by himself was told by his new nurse to have no fear as she would leave the door open. "I don't want the door left open," he said. But she left it open all the same. He then called to his mother, who knew the boy better, complaining, "Lizzie has left my door open and spoiled my dark circle." He had his little drum and other playthings upon his bed, and it was his custom after retiring, to have a romp with his little spirit playmates.

From what a night of theological darkness the world is emerging! From the cruel, heart-crushing Calvinism of a half century ago, with its stern, revengeful, awful Being of infinite Wrath and Hate, who for his glory consigned all but a small portion of the human race to everlasting torment, to the gentle, loving Father, leading his children by ways they may not know into the light and likeness of himself. Although lacking the moral courage to modify their written creeds, which not one in ten of them actually believes, there is scarcely an intelligent clergyman in the evangelical churches to-day who pretends to preach or teach the doctrines of the church as taught fifty years ago. A few years hence they will be compelled to make an entire new statement of dogma or preach to empty pews.

## SUMMERLAND FROM ORTEGA HILL.

Summerland, on the west, juts up against a conical shaped hill, bordering on the ocean, of perhaps fifty acres in extent and 200 feet high. Upon this hill it is proposed—and a number of capitalists are now moving in the matter—to erect a fine hotel and sanitarium. We doubt if there is another spot on the globe possessing so many advantages for a health resort as this same Ortega Hill. Mr. H. L. Williams, proprietor of the Summerland site, offers to donate twelve acres on the summit of this hill to the company that shall undertake to erect said sanitarium. But it is not of that that we intended especially to speak in this article, but of Summerland, which will share in the advantages of this proposed enterprise. We are pleased to note the concurrent good opinions of our Summerland location, of all visitors who have taken the trouble to examine the site. Among the number is Capt. W. H. S. Welch, of this city, who visited the place last week, and who, writing us from Los Angeles, December 29th, says:

"The site was inspected where the proposed 'United States Sanitarium' is to be erected. The location is upon the ocean shore, two hundred feet above mean tide, in plain view of 'Santa Barbara,' and many other points for 'miles around. From this commanding eminence Summerland seems more than the name 'implies,' and the observer never tires of gazing 'upon this grand and sublime natural picture. 'If it were possible for a pen to paint Summerland, with its surrounding scenery, so as to convey to the mind a correct conception of all 'its fascinating beauty, the readers of your 'estimable journal would soon own every lot in 'the tract. Bro. Owen, that wise and magnanimous spirit guide who directed your footsteps 'to the sea side home of Sir Knight Williams at 'Summerland, had a noble and humane object 'in view, as the future will surely disclose."

"CHOOSE your burdens and they will be easily carried."—Exchange.

How nice and consoling some ideas sound in print! Could each one of us "choose the burdens" that we must carry through life, we might possibly refuse to choose any; and certainly, if we had this freedom, we need not necessarily choose at all. Then, would we not trip along merrily and shun all care and worry and sorrow, for would we not be free? But we may not and can not choose our life-burdens, for two reasons: First, because we are blind to the future. Second, because the burdens of life are deceptive. We cannot judge of one until we have carried it awhile. Some burdens are done up to look like bundles of good things, and we pick them up and trudge along joyously until we get at their contents. It does not alter the burdens if we are filled with disappointment and regret, only that they seem to grow heavier. We journey along in a great company, but we never find one with whom we can exchange burdens. Though each one says his or hers is hard and heavy to carry, somehow no one has the courage to try another's. Nothing can lighten one's burden, but it may be shifted from one position to another; kind words and sympathy from our fellows may help us to forget it for a time; also may we find relief in considering what another has to carry, but we may not lay it down until we reach the little inn at its journey's end, where, if we have been faithful, we shall rest peacefully and awake refreshed.

## WHAT MIGHT BE DONE.

Some five or six years ago the First Spiritual Union of this city, a society incorporated under the State laws of California, but which has not lately been conspicuous in public work,—invested, through Captain Barnes of Tacoma, about \$500 in town lots in that city. That property would now bring, under the hammer, not less than \$8000, and during the next three years, its value will increase, doubtless, to \$15,000. The Society of Progressive Spiritualists of this city is in possession of property, mostly the gift of Mrs. E. G. Sleeper, valued at over \$20,000.

Now, if these two societies would "pool their issues," and select about a dozen of their best men and women, chosen equally from each society, to constitute a Board of Trustees, and then go to work in downright earnest to canvassing for funds among the wealthy Spiritualists of this Coast, is it not more than probable that, within the next five years, they could see their way clear to the erection of a Temple, in this city, for the uses of Spiritualism, that would be an honor to the Cause?

The Spiritualists of San Francisco need never expect to be looked upon by the churches, or the outside world, as worthy of respectful consideration, until they can at least do as much as any impecunious handful of Christians in their midst, and build for themselves a place of meeting.

The main trouble with Spiritualists is, they have never, as a class, been educated in the generosity of giving. They do not regard it in any sense as a religious duty, like their more peculiarly liberal-minded neighbors of the churches; and not possessing any adequate substitute for that kind of duty, the Cause is left to languish. But if they can be made to see it in the light of a good business investment—that is, if a building somewhat after the plan of Dr. Swing's church in Chicago, which is a source of pecuniary profit to the owners, should be projected—wealthy Spiritualists would no doubt contribute to its construction.

Such a project is certainly practicable. The building should have a good business location, and every portion of the building should be utilized. The ground portion could be rented for stores or shops. The offices and halls on the upper floors could be made to yield a good revenue, reserving all the room necessary for spiritual work. The building should be constructed in some unique but beautiful style of architecture, and should be known as "The Spiritualist Temple."

What say the managers of the two Spiritualist societies to this project?

## WRONG TEACHING.

We wonder if any one can conceive what this world might have been at its present stage, if ideas of intrinsic good instead of total depravity had been taught its people from the beginning? We believe that the evils practiced among men to-day, and the institutions and traffics that foster the same, are largely due to the teachings of orthodox creeds, that tell men that of all Nature, he "alone is vile." It is not only as one thinks but as others think of one as well, that one's life becomes vitiated and weak, or purified and strong; hence, the necessity of being instructed in the real goodness that underlies all humanity.

The orthodox religion says the child is born in total depravity, and cannot enter Heaven unless it be baptised by a priest of some creed. Not only is the child and man a born criminal, but he is many criminals in one—"appetite, tongue, eye, hand, thought and heart"—are all evil, and therefore ever committing crime against God, who made them.

It seems to us this is a terrible impeachment against Omnipotence! It is not so much wonder that crime does exist, as that there is really good also.

The sinner is told to "Repent or be damned," without the least reason or sense, for if he was created by an all-wise and all-seeing God, and created evil, he can repent of but one thing—that he was ever born, and this would be to rebel against divine power. If God repents of creating evil, then he made a mistake for which men should not be held responsible.

These old heathenish ideas of man's creation, fall and salvation, should have been outgrown long ago, but a moment spent in any of our churches is long enough to show us that they are nearly as fresh as ever.

So long as men are taught to rely upon a God for forgiveness of sin, so long shall we be sinners. The chief good that Spiritualism has done and is doing, is its demonstration and teaching, that man must go to Heaven, if at all, on his own merits; that the life he lives here will be his hell or heaven hereafter; that no power exists that can launch the red-handed assassin or other evildoer, into Paradise at once, upon stepping out of his earthly tenement. Salvation, like all good, is progressive, and is wrought out by slow degrees. But it will come quicker when all men learn that sin is not atoned for by priestly mummery.

—W. J. Colville's Sunday afternoon services will be held in the Synagogue, Thirteenth street, Oakland, January 6th, at 3 P. M. His special course of instruction in Spiritual Science will commence in Odd Fellows' Hall, Park street, Alameda, Monday January 7th at 2:30 P. M. Lectures on Theosophy at 7:30 P. M., in the Synagogue, Oakland. The same course in Theosophy will be given in Rutherford Hall, Masonic Building,

South Second street, San Jose, beginning Wednesday, January 9th, at 2:30 P. M. These classes are in charge of Miss H. M. Young, who kindly solicits the earnest co-operation of all who so generously assisted in the work in the past, to enable her to bring together those forces which will result in a successful season for Mr. Colville in this, his third visit to California.

## MISTAKES.

"Could everything be done twice, everything would be better done." We doubt it, although practice makes perfect, in some things. There are thousands of things that one has the privilege of doing so often that they become hateful, and are therefore done with less and less care each time. Generally speaking, the things that we would undo, would not be done a second time. It is this inability to undo things that troubles one; but since mistakes alone show us our poor judgment and indiscretion, they are sometimes worth making, but will never be made a second time if they are profited by. Mistakes and blunders are not for one alone, but for all who may heed them. To stumble and fall over a stone in one's path, get up and go on without removing it, is the way of the world, but not the way of helping and sparing others, nor of saving one's self a probable second fall.

The path of life is full of big and little obstacles, the big ones only being taken into account by the world and society, which work on special but not general principles. The little ones are left to the individual who is commonly supposed to look out for No. 1, but that is another mistake. That is just what the majority of persons are not constituted for doing. The few that are capable of it, have, in too many cases, the disposition to take the advantage it offers and turn the mistakes of others into their own successes. In a moral sense this would be right, in a material one wrong. There are persons who may make many mistakes, and not perceive one of them, yet this is no reason that they could not be helped to see them; and it is the duty of all to point out such and help the individuals to avoid a repetition of the same. When the strong cease to take advantage of the weak, the shrewd to overreach the dull, and the rich to oppress the poor, there will be no mistaking the fact that a mighty change has come upon the world, and a time when our mistakes shall be set aside and only our intentions taken into account here, as well as hereafter.

## RELY UPON SELF.

Some one very truly and wisely says, "The power to do great things generally arises from the willingness to do small things." But, strictly speaking, there are no small duties in life; what are so called are the details that are always combined in the whole, or large ones. Some persons are so anxious about the latter that they cannot bring themselves down to the business of the hour or day, but forgetting the present and its responsibilities, they look to the future for that which they some way believe is to result from blind fortune or chance. Sometimes, indeed, there does come to one what the world calls good fortune, but it often proves anything but good, for the reason that it is almost impossible for one to properly estimate that which is not the result of self-effort and honest toil. While one in a hundred profits by and wisely uses inherited wealth, with the ninety-nine it generally goes as it came—without thought or care on the part of the legatee. If all persons worked there would be none overworked, and all would have time for rest of body and improvement of the mind and growth of soul, which is the right of all, but the privilege of few.

There are many reasons why one should work, the chief of which we hold to be the health of the body and mind; next, because we owe the world a debt we can pay in no other way. All we achieve in life of worth, is through good work, and the object of all work is discipline of mind and body—the complete subjugation of both to the will of the spirit. When we have accomplished this we may choose our work, which, we have often heard persons say, could they but do, they would like to work. There should be no attempt to escape the rudiments. All should and must do his or her own climbing if they would rise not to fall.

THE PEOPLE'S SPIRITUAL MEETING.—This meeting, which is held every Sunday evening at Washington Hall, was well attended last Sunday evening. The music was furnished by Mrs. Jennie Clark. At the opening Mrs. Price gave an inspirational poem preceded by a few very appropriate remarks. Judge Swift spoke briefly upon the subject of "Spiritualism Sifted." He remarked that the more we sifted Spiritualism the more there was of it. This he said was an age of sifting, while the church people have been sifting us for over forty years, we have been doing a little sifting for them, and as we sift, away goes their doctrines, creeds and dogmas like chaff before the wind, and he concluded by the time we got through with the sifting there would be nothing left of them but Spiritualism; for the Bible tells them that the "flesh profiteth nothing, but the spirit giveth life." The myths and chaff of all systems was being sifted out and blown away, and true Spiritualism was superseding them all and rapidly becoming universal. W. H. Mills gave a very interesting experience had by one of our mediums, which he said was absolute proof conclusive, of an individual, personal, intelligent, future life, and the ability to communicate with us. Mrs. D. N. Place gave tests from the platform about three-quarters of an hour, in her usual easy and pleasing manner. Mrs. Place is remarkable for her quiet and communicative ease with which intelligence is given through her, and the general recognition is very satisfactory. On next Sunday evening the exercises will be varied; the opening will consist of a conference of short addresses by good speakers, followed by platform tests by mediums which will be announced.

## EDITORIAL NOTES.

—We are pleased to learn that Madame De Roth is recovering from her late severe illness, and will soon be able to again appear in public.

—Mrs. Crossette, the inspirational speaker, will give a series of lectures at Curtis Hall, Sixth street, near Market street station, Oakland, every Tuesday, beginning January 8th at 7:30 o'clock. Admission free.

—We are pleased to learn that Mrs. J. E. Cotter, who, for a few weeks past has been down by the silent river waiting patiently for the pale boatman, is again on the mend, and will soon be around again.

—As our paper goes to press on Friday morning we are, of course, unable to speak of the reception tendered to Mr. Colville, Friday evening. We only know that the ladies had made grand arrangements for an interesting time.

—Stanley Fitzpatrick, with whose beautiful poetic contributions to the GOLDEN GATE our readers are ever delighted, has been very ill for some weeks, suffering greatly from nervous disorder, induced chiefly by over-work; but is now almost recovered.

—We call the attention of our readers to the excellent lecture by Mrs. Wilson, which appears in this issue of the GOLDEN GATE. It will warrant a careful perusal. Also to the able article from *The Two Worlds*, from the pen of Emma Hardinge-Britten.

—Mrs. Crossette, the inspirational speaker from San Jose, has been permanently engaged for every Wednesday evening by the Union Spiritual Society at 111 Larkin street. Meetings to begin at 7 o'clock in future. Questions from the audience answered. Admission 10 cents.

—Mr. H. L. Williams, returned from Santa Barbara, on Thursday, and will be at this office for a short time to execute deeds for Summerland lots. He is anxious to return to superintend important work on the town. Purchasers of lots should come forward at once and get their deeds.

—Mrs. Perkins' meetings will be discontinued for the present, owing to her husband's continued illness, and the care and anxiety following, leaving her unable to meet the demands in her private sittings, as well as public work. Free will offerings thankfully received at 109 Powell street. Report given of those contributing January 27, 1889.

—Mr. Lucian Wright, of Santa Barbara, will have the honor of erecting the first house in Summerland, having arranged for the lumber for the same on New Year's day, and will ship it, and commence a \$1,500 dwelling this week. Sarah J. Olds, also of Santa Barbara, will be the second to build, the plans for her house now being in the hands of an architect.

—Among those who contemplate making Summerland their home, is Mr. and Mrs. Alfred W. Adams, who have just returned from a trip to the South; Mrs. Adams (nee Davies), is a fine psychomagnetic physician. Mr. Adams is also a good impressionist medium, and together with their spiritual gifts and fine intellectual characters, they will be an accession to this beautiful seaside land of homes.

—Mrs. Sarah A. Harris, of Our Question Department, will make engagements to teach classes in theosophy and mental science. She holds herself in readiness to go to any place where her work is desired, also to teach privately, or by correspondence. Self culture a specialty. Address, Mrs. Sarah A. Harris, Berkeley, Cal. Mrs. Harris is a thorough spiritual educator and we can most heartily commend her to all seeking for higher truths.

—Those who wish to keep abreast of the industrial and scientific progress of the day cannot afford to be without the *Scientific American*, advertised on another page. It is fully illustrated with the best class of wood engravings, and each subject is treated in as popular a manner as the nature of the theme will permit. This paper first made a name for itself in 1845, when it was permanently established. It is published by the well-known patent soliciting firm of Munn & Co. The subscription price is \$3.00 a year. Copies may be seen at this office, and subscriptions received.

—Mrs. J. J. Whitney is still the psychical sensation at Odd Fellows' Hall on Sunday evenings. Many skeptical people who witness the evidences of spirit power given through her for the first time, are apt to conclude that there is some collusion between her and the people to whom she gives tests of spirit presence. But what can they say when it is known that she will go before audiences in strange cities, where the people are entirely unknown to her, and produce the same results, as she has done many times? Mrs. Whitney will hold another of her popular public seances to-morrow evening. Admission, 10 cents.

—On Sunday, December 30th, W. J. Colville took leave of his many friends in San Diego. He lectured in Grange Hall, National City, at 11 A. M., and in Lafayette Hall, Seventh and D streets, San Diego at 2:15 to excellent audiences, "On the Lessons of the Seasons." At 7:15 P. M., a Christmas vesper service was beautifully rendered by a choir of professional artists of the highest excellence. Mr. Henri Fairweather rendered two solos superbly, and the concerted music was very fine, the Hall was crowded to the street. W. J. Colville's farewell lecture and poem were well worth preserving in permanent form and were greatly enjoyed by the immense audience during his seven weeks sojourn in San Diego. He has many new friends and interested a number of highly intelligent people in the spiritual philosophy. His friends remembered him very kindly in many ways and it is his other earnest desire, that at no other distant time he may again work among them. He lectured in Los Angeles, December 31st and January 1st and 2d on his way home to San Francisco, where he is now residing, at 124 Golden Gate avenue.



Address, H. L. GREEN, Editor and Publisher,  
Salamanca, N. Y.



## The Present Crisis in Spiritualism.

Continued from First Page.

Paine, who said, "The world is my country, and to do good my religion." It seems that Thomas Paine had a religion, too, you see, and that this religion was essentially founded upon the principle of the Golden Rule. I think that Thomas Paine is often wronged in the use of his name nowadays, and that in quoting him as the standard-bearer of infidelity, his admirers are often inclined to out-Herod Herod himself.

Let us examine, for a moment, some of Mr. Paine's utterances. And for the opportunity of doing so just now, I am indebted to Leon M. Bowdoin of Stockton, who quotes from Thomas Paine's "Life and Works," in an article entitled "A Question of Harmony," published on the 28th of last July, in the GOLDEN GATE. [I trust the editor will not rule it out because it has been published before; it will bear repeating.]

Speaking of Mr. Paine, Mr. Bowdoin says: "He was emphatic in announcing his belief in God, and in a future state, and here is where great injustice has been done him by the religious world. After criticizing the God of the Bible, he (Paine) says: 'It is only in creation that all our ideas and conceptions of a word of God can unite. It preaches to all nations and to all worlds, and this word of God reveals to man all that is necessary for man to know of God. Do we want to contemplate His power, His wisdom, His mercy? We see it in the immensity of creation, in the unchangeable order by which the incomprehensible whole is governed, and in his not withholding that abundance from the unthankful. In fine, do they want to know what God is? Turn to the Scripture called the Creation!'"

Mr. Bowdoin further says: "Paine endorses that old familiar hymn of Addison's, which is but a paraphrase of a part of the 19th Psalm:

"The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens a shining frame,  
Their great original proclaim."

"The unwearied sun from day to day  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand."

"In answer to the question, 'Canst thou by searching find out God?' Mr. Paine says: 'Yes, because in the first place I know I did not make myself, and yet I have existence, and by searching into the other things, I find that no other thing could make itself, and yet millions of other things exist. Therefore, it is that I know by positive conclusion resulting from this search that there is a power superior to all those things, and that power is God.' He charges the Christian system with Atheism in believing in a man-God rather than the universal God of nature. (Paine's Life and Works, page 31 to 35.)"

"In regard to Christ, he says, (page 15) after dissenting from the gospel account of him: 'Nothing that is here said can apply even with the most distant disrespect to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached was of the most benevolent kind, and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, it has not been excelled by any. That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution in those days, are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man, but he preached also against the corruptness of the Jewish priests, and that brought upon him the hatred and vengeance of the whole order of priesthood.' (Pages 15 to 17.)"

These utterances show Thomas Paine in a different light from that in which he has been generally regarded by both Christians and infidels, and they seem to strike a happy medium between two extremes of opinion.

I have heard Spiritualists say, "We don't want the churches to come to us; or, at least, not until we can raise a standard of our own." Does not this sound rather narrow, intolerant and exclusive, and, besides, it is already too late to take such a stand. The ranks of Spiritualism to-day have been largely recruited from the churches, from both the pew and the pulpit, and many of our most earnest and effective workers were once ornaments in some orthodox church. And so I do not see but that the churches have just as much to contribute to Spiritualism as any other class of people not yet within our ranks; but, supposing they had not, and that Spiritualists were only progressed Materialists. How know you that your one-sided standard would be the just and right? Be assured that if it be one-sided it would not be just and right, and it would not meet the requirements of the cause. It may need some of those very elements which you would banish, to help create the standard necessary for the future position and attitude of Spiritualism. Nay, more, it has those very elements now, has had them from its incipency, and it is already too late in the day to talk about excluding them. What is Spiritualism for, if not for the whole world, and as fast as the world is able to receive it too? All being spirits both here, and hereafter, and the spirit-world but the advanced counterpart and the inevitable sequel of this world, has any favored class an exclusive patent upon the truths of Spiritualism? Have you any more right to exclude any one from its benefits than you have to exclude them

from the light and heat of the sun, which, we are told, shines alike upon the just and unjust? Would Thomas Paine in the spirit of his motto: "The world is my country, and to do good my religion," exclude any one? If so, then, as I heard a gentleman say last Sunday, "he must have retrograded in character since he went to spirit land."

My friends let me say to you in all kindness and with the good of the cause at heart, that this spirit of intolerance is of the same nature as that which invented the horrors of the inquisition, kindled the fagots of the martyr's stake, or spread fire and sword over the countries of Asia, and it is not one whit more to be commended in the character of a Spiritualist than in that of either a Catholic or Protestant Christian, or a Mohammedan. It belongs to the lower undeveloped human nature, rather than to the lofty attributes of the higher spiritual unfoldment; and, as I said before, it is one of the greatest obstacles that Spiritualism has in the path of its progress to-day, one of the most fruitful sources of the inharmoniousness that exists in our ranks at the present time. It is not to be expected that, as yet, all who believe in the ground-work facts of Spiritualism are going to see exactly alike on minor points, nor, perhaps, is it best, because the world is not ready for it. For all to see alike all must have attained to the same level, all be equally progressed, and we will know that in no department of human life to-day does such a state of things exist.

There are all grades of learners in the great school of life.

All sides of the great mountain of human progress are covered with its upward-toiling pilgrims; and they range from those who have neared the summit, to those who, at the very foot, starting out from the dark gorges of ignorance perhaps, are just beginning to make the ascent. Shall the great teacher in the school of life say to the lower grades of learners: "Put up your books, we care not to have you learn any more lessons until our most advanced scholars shall have completed their studies?"

Shall the standard-bearer nearest the summit, issue the edict to be carried down through all the lower grades of the toiling votaries of progress, "Stay where you are. Don't attempt to come to us until we shall have planted our standard upon this mountain top."

Such a course would be suicidal to any cause. We cannot afford to take such a course. We have no right to take such a course—especially here in America, the boasted "land of the free, and the home of the brave"—and it is said, "The bravest are the tenderest." It is entirely out of keeping with the very nature of our political institutions that have for their cornerstone, the declaration that the rights of all to worship God according to the dictates of conscience shall be maintained. But what shall we say about the utter inconsistency of such a spirit being brought into our beloved Spiritualism, which claims, and which should be able to claim to be the very acme of tolerance, liberality and universal charity.

There always have been different grades of development in the progress and civilization of the race, and probably always will be until the earth itself shall have accomplished its mission as a life-bearing planet. These different grades overlap each other, as wave overlaps wave in the ever-increasing swell of the oncoming tide. In our country, which seems to be the epitome and more than the epitome of all other countries, inasmuch as its people have been made up of all the tribes and nations of the earth, partaking to some extent of the characteristics of all, and yet, in its general make-up, the superior of all, we have all grades of development, from the brightest minds of the scientific world, the most highly developed instruments of the spirit world, to the crushed and toiling masses, including even the hordes of Chinese who, in a sense, may be said to have invaded our land, America—our portion of it, seems to have been held in reserve by the "powers that be," or in the working out of the laws of evolution, as the ground upon which great experiments were to be made, and great problems solved. It was the birth-place of modern Spiritualism, the scene of the evolution of republicanism, and human liberty, fraternity, and equality. Not for the exclusive benefit of any one race, but for the whole world, as an example at least, and a standard-bearer in the onward march of the race of mankind. Hence, it has been given the task of moulding and working over, as it were, the cruder elements of other nations, and so it claims kinship with all races, and has a right to say to them, "Follow me as I follow liberty and progress." In the very nature of its discovery and settlement it was ordered that no one race could have the exclusive control of the country and its advantages.

But suppose that an especial class had arrogated to themselves exclusive rights to the land, and all pertaining to it, and should say to all others, "You shall not come to us. We must not 'put the new wine into old bottles.' At least you shall not come to us until we have been enabled to raise a standard of civilization to which you must submissively bow."

Just as reasonable would such a course have been, as for Spiritualists to say that people from the churches, or from any other source, shall not come to us until they are ready to bow in blind, unquestioning submission to a one-sided standard which we may have raised.

We claim to belong especially to the advance guard of civilization, and we, too, are having new elements in the shape

of recruits from different standpoints of view; and though we may be called upon to bear with crudities of opinion, or unfoldment, and to do some shaping and moulding, why, it is but the work of advancing civilization to do these things, and we of all others, surely should not complain. As in the discovery and development of America, no one race of people can claim exclusive rights; so in the discovery (shall we say?) and development of modern Spiritualism no one class has any right to arrogate special claims as against the equal rights of any other class. The light and truth of Spiritualism is to be a leaven to permeate and leaven the whole race of humanity, and raise the whole world to greater heights of Spirituality. But to best utilize this leaven we must exercise the spirit of kindness, and win over by gentleness. You have all heard the fable of the sun and the wind who both agreed to try their powers upon a traveler, to take his cloak from him, and you know that the genial warmth of the sun, attracting, rather than repelling, succeeded in accomplishing what all the antagonistic force of the wind failed to accomplish.

And now, let me bring this illustration prominently before you, and so leave it. See the traveler pursuing his way amid the furious blast. The wind howls, roars, and shrieks around him, driving him with a fierce propelling force before it. It is keen; it is cutting; it is bitter. It is almost overwhelming in its concentrated energy of freezing, driving and incisive power. But so far from taking the cloak from the traveler's back, he turns his back upon the blast, hugs the cloak with all his might around him, and, in that position, the wind only forces the cloak to cling closer and closer to his shivering frame.

Now see the sun try his power. He makes no bluster, but silently, softly, and brightly, he sends out his magnetic rays of light and heat, and draws and draws upon the traveler until off comes the cloak, while all the pores of his being open up under an influence which he is powerless to resist. The wind aroused all his combative powers, to resist it. The sun soothed all those powers into an unresisting acquiescence.

Can you not make the application, my friends? Can you not see that the howling blasts of bitterness, defiance and denunciation will only serve to fasten more closely, the cloaks of dogmatism, of error, or of prejudice around the forms of the wearers thereof; while the magnetic sunshine of tolerance, charity, and true liberality may help them to be able to throw off those burdensome mantles, and, in the spirit of one of the church hymns, to say:

"I yield, I yield, I can hold out no more;  
I sink by reigning love compelled,  
And own it conqueror."

Jim.

"The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them." So says the Hebrew prophet, illustrating thereby the nature of the moral revolution through which the earth is to be renewed. The prophet's meaning is fulfilled by this tender scene, narrated by an exchange:

In a certain prison there is a man whom we shall call Jim, and who is a prisoner on a life-sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour.

He planned a general outbreak and was betrayed by one of his fellow-conspirators. He plotted another rebellion, and was again betrayed. He then kept his counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to do so.

One day in June a party of strangers came to the institution. One of them was an old gentleman, the others ladies, and two of the ladies had small children.

The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Jim, won't you help this little girl up the stairs?"

The convict hesitated, a scowl on his face; and the little girl held out her hands and said: "If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father could have done. Half way up the stairs she kissed him.

At the head of the stairs she said: "Now, you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek; and before he reached the foot of the stairs again the man had tears in his eyes.

Ever since that day he has been a changed man, and no prisoner gives less trouble than he. Perhaps he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that there is a way by which even he may be reached—perhaps rescued from destruction.

The purpose of life seems to be to acquaint man with himself. He is not to live to the future as described to him, but to live to the real future by living to the real present. The highest revelation is that God is in every man.—Emerson.

## Morality and Religion.

(Crawford's "With the Immortals.")

"If you compare the number of men," said Pascal, "who might be induced to lead good lives from purely logical motives with those who have led good lives by believing in their religion, the number of the first will appear insignificantly small."

To sustain this valuable morality, therefore, you must do one of the two things.

Either you must maintain the religion that inculcates morality as a consequence of belief, and which has done it successfully; or you must show that every plowboy, who has been taught at Sunday school to distinguish between right and wrong, is enough of a philosopher to grasp a highly philosophical topic, to follow it through its inevitable logical stages, to arrive at its conclusions and to practice the laws he has thus elaborated, because they satisfy his reason, and not because they appeal to his conscience. I will not use any strong epithets to designate the judgment of those who believe the plowboy capable of all this. It is enough to say that plowboys are not able to think deeply enough to do what would be expected of them. But should your reformer persist in destroying religion, in the hope that the plowboy may be made a philosopher in the course of a few generations of education, your reformer, aforesaid, will find himself obliged to employ a stronger force than existing civil law to coerce the plowboy, during the interval between the loss of conscience and the acquisition of the philosophical capacity.

"That is true," answered Caesar. "I see many proofs of it in the present day. These perpetual riots of the anarchists in all parts of the world are the work of men who have lost their belief in religion and their sense of right and wrong, but who have acquired no philosophical intelligence in the place of what they have lost. The result, as you say, is the necessity of coercion, ending in the hanging of numbers of these fellows. It is characteristic of these men that they do not say what they want. On the contrary, they say they want 'nothing,' as they express it. Their object is to tear down, not to build up. This wanting 'nothing' is the result of their thinking 'nothing,' during the suspension of their intellectual faculties which have lost belief and gained nothing instead."

## Woman Defended.

(Elia Wheeler Wilcox in Philadelphia Press.)

From girlhood I have ever been a sincere admirer of womankind.

I have felt no sympathy or patience with the women who forever decry their own sex.

During the last three weeks three young ladies have said to me, with an air which indicated that each thought the remark entirely original: "I can't endure women—they are so narrow and uninteresting—I like men."

These young ladies were fond of making the remark in the presence of men; they had a mistaken idea that men would admire them for their brightness in discovering the dullness of their own sex and the consequent superiority of the masculine race. It is a most egregious error, however. A man never admires or respects a woman for ridiculing her sister women. He may laugh at her witticisms and feel a certain amount of compulsory gallantry necessary toward the woman who tells him she finds her only pleasure in the society of men, yet in his heart he neither admires nor respects her.

As a rule, the women who are forever complaining of bad treatment from their own sex are women who have brought it upon themselves. Some one has said that we find in a book what we take to it. The same rule applies to humanity—we find in people what we take to them.

I have taken to my own sex sympathy, appreciation, admiration and love, and I have in the great aggregate found these qualities in them.

Yet women have faults. A lovely woman is the most beautiful thing in existence. I would rather see a handsome woman than the most wonderful scenery nature can offer or the most marvelous work of immortal art.

The greatest heroism I have ever found in human nature has been in the lives of women. The man who rushes into the thick of battle and waves a flag in the face of the enemy and falls pierced by a score of bullets, does not display half the heroism that every patient and uncomplaining mother of an increasing family exhibits daily. The man who risks his own life to rescue some drowning creature is not so brave as many a wife who endures neglect, indifference and even disloyalty from one who had sworn to be her protector, and sits through lonely evenings at home, looks alluring temptation in the eyes and turns away and carries a smiling face to the world.

The physical pain, the heart-hunger, the lonely hours, that make half the life of the average woman, would drive the average man to a lunatic asylum before he reached middle age.

Certainly the highest and dearest concerns of a temporal life are infinitely less valuable than those of an eternal; and consequently ought without any demur at all, to be sacrificed to them, whenever they come in competition with them.—South.

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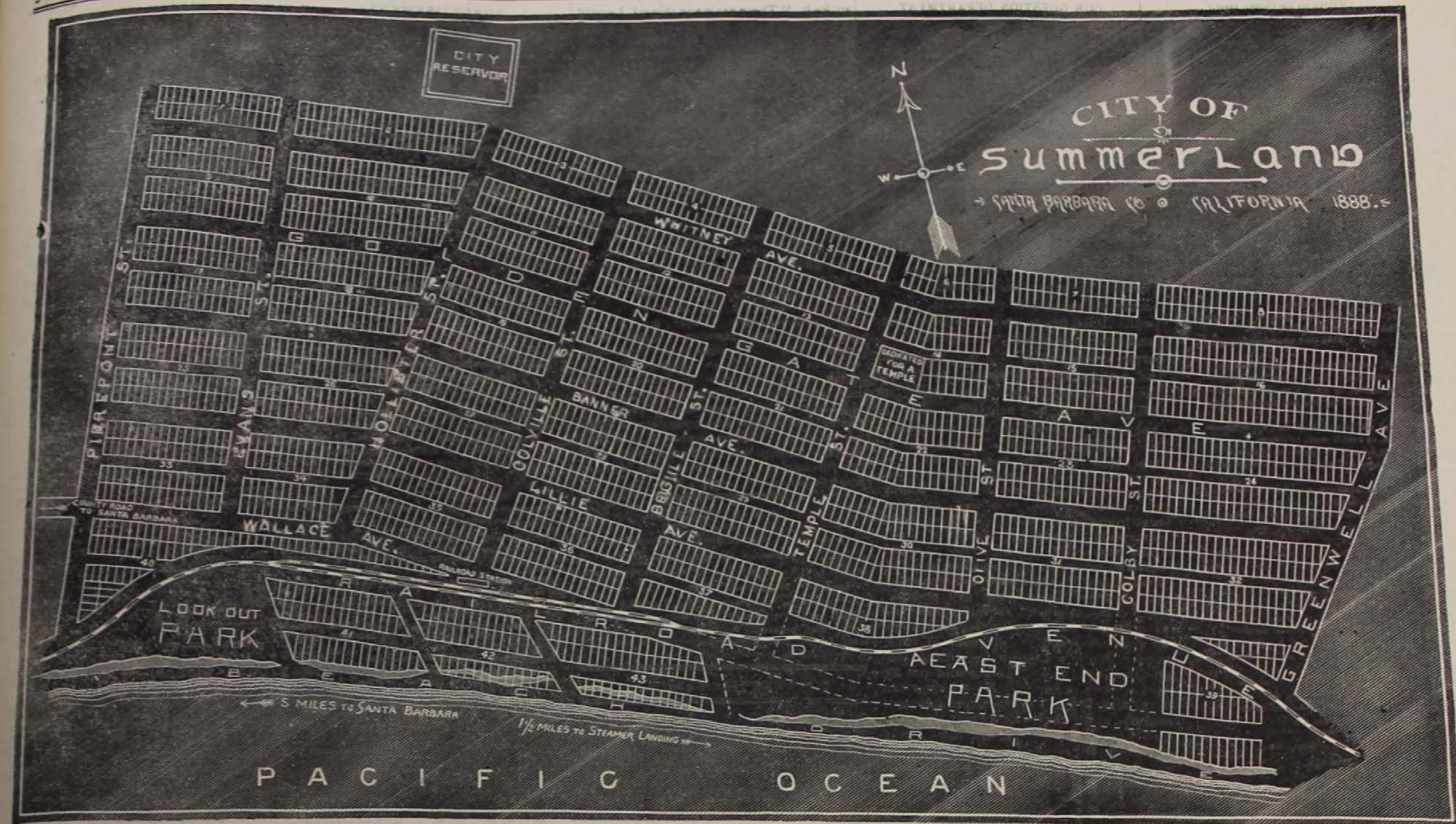
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(Written for the Golden Gate.)

## Death.

BY STANLEY FITZPATRICK.

Is it Death who stands at my chamber door,  
And silently glides through the lonely room?  
There falls, with his footsteps over the floor,  
A deeper shade than the twilight gloom.

O, King of Shadows, thy touch is cold!  
I feel the chill of thine icy breath—  
Thy garments small of the churchyard mold—  
Why stand ye silent? What seek ye, Death?

Is it this pale brow that once was fair?  
Do ye arrest the rise of lip or cheek?  
Or is it the gleam of golden hair?  
O, Death, in vain for these will ye seek.

O, is it a heart that once beat high  
With the hopes of youth and the pride of life?  
Its silvery fountains have long run dry—  
Its hopes and pride were slain in the strife.

Is it this frail form of perishing clay—  
Hands that so long their tasks have wrought—  
Feet that now falter along life's way—  
A brain that is worn with unceasing thought?

O, Death, are they there? I claim them not!  
They were lent to me for a brief term—  
They are marked by many a wound and blot—  
They are marred by time and pain and tears.

That which was formed from the dust is thine—  
It yields, as ever it must, to thee—  
But lay not a touch on aught that is mine!  
Soul, thought and will, from thy sceptre are free!

Take thou this brain that mind hath o'erwrought—  
Hands that fulfilled her smallest behest—  
Lips that gave breath to each burning thought—  
A heart too great for this narrow breast!

Yea; these are all thine! Take them, O, Death!  
Bear them away to thy palace of gloom;  
They will fall at a touch of thy breath—  
Spoils for thy kingdom—the hier and the tomb.

But spirit shall mount thro' the realms of space  
Bathed in the fountains of wisdom divine—  
Dull weakness and pain to strength shall give place—  
Only the fetters which bound me are thine.

Then welcome, O Death! for I have no fear:  
Sewer the chains of bondage and strife—  
Come from thy kingdom so silent and dear  
And open the beautiful gates of life.

(Written for the Golden Gate.)

## Octavia.

Hark! I hear the far-off bells,  
And each tuneful echo tells  
Of a cottage in the dells,  
Octavia.

There you stayed your wand'ring feet  
In the meadow-lilies sweet,  
Where the branching willows meet,  
Octavia.

As the old Madonna's rare,  
Sheeny waves of golden hair  
Swept your shoulders, white and fair,  
Octavia.

And your eyes gave back the dream  
Of the brown shades o'er the stream,  
Where the drooping willows gleam,  
Octavia.

From their depths fair truth arose  
As a statue in repose,  
Guarding your twin cheeks of rose,  
Octavia.

With an angel grace you came—  
Touched our hearts with tender flame—  
Written there behind the name  
"Octavia."

Shadows glimmer to and fro  
O'er the cottage brown and low  
Since you left us long ago,  
Octavia.

Left another broken hearted  
Scarcely on love's journey started—  
Only at the grave you parted,  
Octavia.

Pale the sheets of moonlight spread  
With the roses on your bed,  
"Starward," these white lamps have said,  
Octavia.

(Written for the Golden Gate.)

## Another Psalm of Life.

Life is too full of pain to be worth living,  
Unless one has some glorious aim in view;  
Fate does not waste her stores of joy in giving  
Great benefits when lesser ones will do.

We are not born to spend in selfish pleasure  
The years that swiftly come and swiftly go;  
Nor yet with greedy hands to clutch the treasure  
That Fortune in her blindness may bestow.

Were this life all there were no need for learning  
How best to use the gifts we call our own;  
But in its pain the heart is ever yearning  
For that which lives when life itself has flown.

Men are who think their given task completed  
When the short web of human life is spun;  
'Tis cowardice to own ourselves defeated  
While yet the conflict is but partly done.

We must be brave if we would be victorious,  
Not shrinking weakly from the fiercest fight;  
No destiny can be more truly glorious  
Than to be spent in battling for the right!

CHICAGO, December, 1888.

STELLA.

(Written for the Golden Gate.)

## Authors and Critics.

How strange, complex, almost unread, unknown,  
Beyond the fleshly walls that show and hide  
Its secret workings, is the human mind,  
That gives faint hints with changing tone,  
While glim'ring pictures o'er the surface glide,  
Its depths too deep, its heights too high, to find!

Yet, when the force within has broken through  
The close, contracted cage of common thought,  
And darted on the wings of freedom where  
Its songs may echo from the upper blue  
And fill the world with joy itself has caught;  
The glad, triumphant joy of those who dare,

Some over-careful one is always found,  
With scales and rule and measuring baton,  
To weigh, and mark, and beat the soulless time  
Between the panting notes of glorious sound  
That, struggling with the heart-throbs, flutter on  
To reach Eternity—beyond all time.

O critics, sometimes change your measuring lines  
For that divining-rod of faith which seeks  
The source of fountains hidden from our sight,  
And learn at length to trust prophetic signs,  
To heed the signals from the mountain peaks,  
Nor cage the bird that sings of coming light.

LUPA.

## OUR QUESTION DEPARTMENT.

Answer to the "Open Letter" in the GOLDEN GATE, December 22nd. Brother S. Carter: I can say and feel it to be true: "God is Omnipresent good, there is no evil." I see what we name evil to be the touch of the hand of love, attuning each to the keynote good. I do not deny the actuality of that which we have been wont to call evil; but I know it to be only relatively good. We are told sin, sickness, inharmonious of all kinds, as well as apparent death, are the results of error and ignorance. Man is a finite limitation of the Infinite. As the finite is not the all-knowing, there would necessarily be liability to error, since in order to become individualized, he must have free will. If left free to choose between truth and error, how is man to know he is in error, unless through his own experience he realizes the full penalty of violated law. Gradually man breaks down the limitation that has held him, until he knows that through all that has come to his consciousness God is working to reveal Himself to the heart of man. All revelations of the absolute must in the nature of things be less than their source. By contrast we know light from darkness, heat from cold, as revealed to the sense perceptions; gradually man will know truth from error, as he contrasts happiness and misery in their relation to his individual acts. Limitation and free will is the condition that makes evil possible; while crime originates in selfishness. If as preachers and reformers, man could set aside the results to the soul of violation of the law, thereby retarding soul growth, then indeed, he would not be working with the good. No reformer can in the least interfere with effects and their relations to the past; but he may originate such changes in the present as to bring about different results in the future. The teacher may become "the light, the truth and the way" to many, but every step, and all growth is individual, only as the teacher presents such contrast to error in his own growth, as to stimulate the wrong-doer to a better life, is he a true reformer? All else is but emotional, or in self interest, and is not productive of real growth. It seems to me that until the law is written in the hearts of men, we shall need lawgivers, and that we must trust more or less to teachers, until we, through conscious illumination, relate ourselves to truth. No enforced reform is true growth. Real regeneration is the result of individual conviction and persistent effort, until one loves and does the good involuntarily. If this be true, then even though we may turn aside outward effects of evil-doing for an individual, we cannot overcome the results to their interior life development. We are simply postponing their evil day, at the same time relating ourselves to their Karma. Only as we see individual development to be a question of incarnations, not one of a few short years, (one life time) can we realize how the world's Karma is interblended. To be the teacher and the taught, the reformer and the reformed may be equally true of one and all.

While the religion of the future may be nameless as the unspoken "word," creedless as the air and sunshine, revealing itself to the heart of man as the good, the true and the beautiful. No, my brother, I know of no mystery, secret doctrine or hidden wisdom, "that cannot be explained and talked of only." I am the least of all the seekers into the wisdom religions, still I do know of truths that should only be revealed to the unselfish, else they might be tempted to use the power gained for selfish purposes, thereby bringing much suffering to themselves and others. I do not understand these matters a secret because they have not been told, but for the reason that humanity is slow to read the truth when it is revealed. Even on the scientific plane, any innovation that touches the belief of the ages, or the current thought of the day, is fought step by step, how much more when the revealing is a spiritual one.

But the fundamental principles of Theosophy are easy to state, the one in whom all are included, and *Universal Brotherhood*. The power that comes when one realizes his relation to the Universal is a special revealing to the individual soul, and is the result of "living the life, and knowing the doctrine." Concentration is a means of growth in any direction one may desire.

But why do you "except the sex function?" Why should the function that makes possible the incarnation of a soul, be spoken of with shame, unless it be that the function in man, which reveals the highest purpose has been, and still is prostituted "animal passion" indeed? There is no such thing. The animal is true to its instincts, unless environed by unnatural conditions; but there is human passion with all its degrading results, which one may see everywhere. Sex has three functions, namely, for procreation, mental illumination and regeneration. How large a part of passion-driven humanity think you are ready to take the first step which will lift them again to the purely instinctive precreative plane where animals are now? Until this step is taken, we cannot hope to realize the higher spiritual use of sex.

"Man is only a little time lower than God," and has God-like powers. Is it not as true now, as when the master

spoke it, "There are many things? I would say unto you, but ye are not yet ready." "God is no respecter of persons." All that truly seek, shall find; and to those that knock in the right spirit, the "door" will open. Here the "mists" will clear away. Though more than likely the "last will be first, and the first, last. Still none need despair. Yours Truly,  
SARAH A. HARRIS, F. T. S.  
Berkeley, Cal.

WHO ARE SPIRITUALISTS?—Spiritualism is a revelation of the present, and Spiritualists are those who live in co-existent relation with it. The past is like a decayed flower, with neither fragrance or charms for the true philosopher. Philosophy is the logical reasoner of facts current. Spiritualism is a momentous expositor, a modern innovator, with the first flush of morn still radiant on its perspective, and offers sufficient light, beauty, and joy, to gratify the most fastidious seeker after truth. Then why dispel the beauteous scene by diving into the gloomy past, or cause vexation of spirit by becoming lost in a labyrinth of speculations belonging to the future? The never-fading present is our field of action, and constitutes a Summer-garden in fairest bloom. 'In it rests Modern Spiritualism, and those who wander through its sunny paths are Modern Spiritualists.—*The Better Way*.

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